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Peace the End of the Upright.

[redacted]

Opened and applied at the

INTERMENT

Of that Reverend, Holy and Faithful

Minister of Christ,

Mr. *Samuel Clark*, M. A.

[redacted]

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Of that Reverend, Holy and Faithful

Minister of Christ,

Mr. *Samuel Clark*, M. A.

And sometime Fellow of *Pembroke-Hall* in *Cambridge*; who Slept in JESUS, Feb. 24. 17$\frac{0}{1}$. *Ætat.* 75. at *Wiccomb* in *Bucks*.

With his True (but too Short) Character.

By *S. C. V. D. M.*

Οὐδὲν τούτων [τῆς δόξης] ἐξισοῦται τῇ μακαριότητι τῇ δικαίων. ——Μιᾶς ἐπιθυμῶ δωρεᾶς, τὸ εὑρεῖν τὸν δικαιοκρίτην. Περὶ μίαν δόξαν ἐσπούδακα τὸν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. *Basil.* Homil. XX. in 40 Martyr. p. 529. *Paris.* Edit.

Laudandi illi atq; prædicandi qui dignati non sunt etiam cum mundo florente florere. *Aug.* Ep. 45. ad *Armen.* & uxor. *Paulin.*

LONDON: Printed for *J. Robinson*, at the *Golden Lion* in St. *Paul's* Church-yard. 1701.

W. Musgrave.

To the Relatives of that Burning and Shining Light,

Mr. *SAMUEL CLARK*,

Τῦ Μακαρίτυ.

THE Stupidneſs of a Degenerate Age, and Seed is here Expoſed to your ſolemn and cloſe Thoughts and View. The truly happy Man is, whilſt he lives, the bleſſed Treaſure of his Age and Day; and, when tranſlated hence, a grateful Member of that glorious Community, wherein Theocracy (or Divine Government) appears in

in its Meridian Strength and Luſtre. Heaven, as a State, *conſiſts in mutual ſuitableneſs or agreeableneſs of the King and Subjects of that World above, into each other; in their Harmonized Tempers each with other, as the* Fruit, *and to the* Praiſe *of the wiſe Conduct and Proſperous Energies of the Rich Grace and Faithful Care of Chriſt, the Head and Saviour of his acquired Kingdom; and in all Reciprocal Teſtimonies of their Great Satisfactions* in, *and their Endearedneſs* to, *each other. And ſurely Heaven, as a Place, can no way be defective in its Accommodations to the Benefit and Pleaſure of Re-embodied Spirits,*

con-

consigned to possess the prepared Mansions of that World above. This Heaven hath, and Claims a right to all the Holy Seed; and in their proper Seasons, gathers them to it self, leaving the rest for Hell. The World, not Worthy, *but rather* Weary *of them; and tho' spared for their Sakes, not only dedolently parts with them, but hastens their removal hence, more ways than One. Their* Characters *are worthy, and highly Commendable. The* Righteous *do no Wrong nor Hurt to any. The* Merciful *are Obliging, Kind and Useful. What then can justly be distasteful? Their* Removal *hence is providently*

Kind;

Kind; taken away from Evil *to come. Their* Lodging *is both ſafe and eaſie*; into Peace they Enter. In their Beds they Reſt; *and that which Embalms their Memory, and juſtifies our Hope concerning them, is*, That each one is [*found*] Walking (*in his Uprightneſs*) before him; *before* God. *But* Inconſiderateneſs *is the* Charge *and* Brand *of thoſe whom they retire from. But unto you Particularly is the loudeſt Cry from both the Providence and Text. What is your State and Frame? Your Choice and Courſe? Your Scope and Thought? Your Sence and Hope?*

I offer'd not my self; but was Invited and Solicited to drop these Words upon you; nor would I seeth the Kid in its Mother's Milk. But I humbly shew you what is the Call and Language of this Rod and Breach, to you.

1. Consider what a Relative you lately had to have fixt the Characters of the Funeral Text upon you; and how long God continued him with you.

2. How great Proficients you might have been, in all things truly acceptable to God and Man.

3. How you behaved your selves towards him; and towards God and Christ, under

ble Labours of Your Deceased Relative, and Our, Now, Great Lost.

I am

Yours in and for His, Your, and My Lord and Hope, JESUS the Son of GOD; of whom, that we all may be found in Peace, is the Desire and Prayer of,

M. Sylvester.

BRITISH MUSEUM

ERRATA.

PAge 25. line 13. read [*Olive-Tree.*] p. 26. l. 3. for *they*, [illegible] 30. l. 9. omit *the*. p. [illegible] l. 19. after *Death*, make [:] p. 68. l. 12. after *him*, make [:] p. 70. l. 4. r. [πάντα.] p. 72. l. 18. r. [*Wood.*] p. [illegible] l. 4. r. [*Six.*] p. 75. Marg. l. ult. r. [*Leontinus.*] p. 78. l. 14. r. [*Practice.*] p. 79. l. 8. r. [*Preeminence.*] p. 80. l. 18. r. [*Apollos-like.*] If there be any other Faults, you are desired to excuse them, the Author being absent.

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by Authority? Neg. (2.) *Whether things Scandalous being Enjoined, may lawfully be done? Neg.* (3.) *How far forth we are bound in Conscience to Obey Humane Laws? With others. Together with an Exercitation on* Mat. 15. 1, 9. Price 1 *s.*

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FINIS.

FINIS.

[redacted]

ISAIAH LVII. 1, 2,

The righteous periſheth, and no Man layeth it to heart; and merciful Men are taken away, none conſidering that the righteous is taken away from the evil to come. He ſhall enter into peace: they ſhall reſt in their beds, each one walking in his uprightneſs.

IN theſe Words we have,

1. An *Account* of the *Death* and Removal of the *Faithful* and *eminent Servants* of God, *The righteous periſh, and merciful men are taken away.*

2. A tacit *Reproof* of the *Stupidity* of the *Survivors*, *No man layeth it to heart, none conſidering*, &c.

3. A *Conviction* of their *Sin* and *Danger* in not heeding this Diſ-

penſation, by a *Declaration* of the ſad *Conſequence preſaged*, by the Death of the Godly. 'Tis a Token of the Divine Diſpleaſure againſt a People, and that God deſigns to inflict heavy Judgments and Calamities on the Places where they lived, when he has firſt removed his holy Servants, and ſafely ſecured them from approaching Evils.

4. The *great Mercy* awaiting God's *Righteous Servants* at their *Death*, (1.) In their being *Taken* away *from* all *Evils* coming on the Earth; and, (2.) In their *Entering* into a State of *Peace* and *Reſt*.

By *Righteous* and *Merciful* Men we underſtand not *divers* Perſons, but the *ſame diverſly deſcribed*, viz. Juſt, holy and godly Men.

Some Interpreters think the *Righteous* one ſpoken of here is meant

meant of *Josiah*, who is commended for his Justice, as well as Piety, (*a*) and was taken away by an untimely End. Others apply it to our *Saviour*, who is by way of Eminency called, *the Righteous One*. And some, as the *Jews*, would have the *Prophet* himself to be understood here; who is said to have been cut in Pieces with a wooden Saw by Idolatrous *Manasses*, and those other *Prophets* whom he *slew*, to be meant by those *Men of Mercy*. But the word *Righteous*, as well as *Merciful*, is of large Extent in Scripture Use; and therefore we shall not restrain the Sense, but take the Words, by a more general Acceptation, to signifie all holy and eminent Persons, the faithful and useful Servants of the most High.

(*a*) Jer. 22. 15, 16. 2 Chron. 34. 3.

Now of ſuch it is ſaid that they *periſh*, and *are taken away*, *viz.* removed hence by Death.

By Perſons *not Laying it to Heart*, and *not Conſidering*, is ſignified their not being *duely affected* with ſuch a ſtroak, and ſad ſignal of God's Anger.

It follows, the Righteous ſhall *enter into Peace*, or *go in Peace*, i. e. from an evil and afflicted State, they ſhall go where no Evils ſhall diſturb them more.

They ſhall reſt in their Beds; i. e. ſhall leave their *Bodies* to reſt in their Graves, as in Sleeping-Houſes for a while.

Each one walking in his uprightneſs; *i. e.* every one ſincerely ſerving God ſhall fare ſo.

From the Words thus briefly explained, I obſerve to you firſt this Point.

Doct. 1. *The Holiest Persons, or most Eminent and Useful Servants of God, Die.*

There is no State, or Qualifications here on Earth, that can be an Exemption to any from the stroak of Death. The holy *Patriarchs*, as *Abraham* the *Friend of God*; the best of *Kings*, as *David* a *Man after God's own Heart*, and the *Beloved of God*; the excellent *Apostles*, *John* Christ's beloved Disciple, and *Lazarus* his Friend, are *gone the way of all Flesh*. *Abel*, the first Flower in God's Garden, cropt off quickly after it was blown. *Moses*, (*a*) the Man of God, died. Nor do the *Prophets* live for ever (*b*). The most excellent *Lights* and usefullest of *Ministers* are liable to *Extinction*, and their Lamps oft burn out quick. (*c*) Wise Men die, as

(*a*) Deut. 34. 5. (*b*) Zach. 1. 5. (*c*) Psal. 49. 10.

well as Fools. The *Righteous* periſh, as well as the Unrighteous; yea, *Merciful* and Godly Men are frequently taken away (*a*) *before* the *Wicked*, as ſaith our *Text*.

Neither can it be otherwiſe, but the *Beſt* and moſt Eminent muſt die, as well as others, if we Conſider either the *Natural* or *Phyſical*, *Moral* or *Legal Cauſes* of *Death*; as likewiſe, *God's Merciful Ends* and *Gracious Aims* herein. Look unto,

Reaſon 1. The *Natural* or *Phyſical Cauſes* of Death, and we find them reaching the choiceſt Servants of God, in Common with others; for, (1.) The *Bodies* of the moſt Excellent Ones conſiſt of the *ſame Brittle* and *Corruptible Principles*, that the Baſeſt Men's do, even of Periſhing, Crumbling

(*a*) Ωνήμεροι οἱ θεοφιλεῖς, *Dion. Pruſ. Orat.* 28.

Mould.

Mould. They are but Clay-Cottages, that the Souls of the Holieſt dwell in here. We, who are Entruſted and Honoured of God with the great *Treaſure* of the *Goſpel-Miniſtry*, carry it about but in (*a*) *Earthen Veſſels*. Furthermore, as the Foundation of our Houſe is laid in the Duſt; ſo the very *Props*, that we uſe to ſupport our frail Tabernacles, beſpeak them to be fading and falling down, *themſelves* being *corruptible* and ſubject to Decay. For the *Food* that ſuſtains us, is not Everlaſting, but *Bread that periſheth*. So that what the Apoſtle pronounced of the whole World σχῆμα παράγει, the Figure or Faſhion of it paſſeth away, the ſame we may ſay of Men, the beſt of Men, in their beſt Eſtate. We are ſubject to St. *James*'s παραλλαγὴ and τροπή. As

(*a*) 2 Cor. 4. 7.

the Heavenly Lights and Bodies have their Parallaxes and Tropicks, their Viciſſitudes, Revolutions, Eclipſes and Decreaſes: ſo have We ours, who in our very Principles and Stays are daily tending to a Diſſolution. Our *Natural Frame* then and *Conſtitution* proveth the Point. Beſides, (2.) The *Bodies* of the moſt Pious and Uſeful Souls are *Subject* to *Deſtructive Accidents* and *Caſualties* as well as thoſe of other Men. *Eccleſ.* 9. 2. *All things come alike to all: there is one Event to* [*the ſame Chance* (as 'tis in the Hebrew) betideth] *the Righteous and the Wicked, the good and the clean, and the unclean, the ſacrificer and him that ſacrificeth not.* Add to this, how the very *Work* of holy *Miniſters* that are *Faithful* in their places is in an Extraordinary Manner and Degree *Conſumptive* of *Life.* Their *Studies waſte* their Spirits and impair

pair their Health, as well as their vaſtly-expenſive Labours in the Pulpit, and the many other ways of their Diſcharging the great Truſt committed to them: To which might be ſubjoin'd, the *Perſecuting Hatred* and *Injurious Uſages* from a Degenerate *World*, and a Raging *Devil*, who will not ſpare to *Haſten* their untimely *Ends* by all the Ways they can.

Reaſon 2. Moreover, if we conſider the *Moral* and *Demeritorious Cauſe* of Death, we ſhall ſee it taking hold of the beſt Living, and that is *Sin*. *Adam*'s Tranſmiſſion of Sin to all his Poſterity has ſubjected them all to Diſſolution, *Rom.* 5. 12. (*a*) *For Sin the Body dies*, *Rom.* 8. 10. For Sin *Temporal* Death paſſed upon all

(*a*) Mors & Peccatum ut acus & filum. Sequatur neceſſe eſt Pœna Peccatum. *Aug.* de Prædeſt. & Grat. c. 3.

Actually,

Actually, and *Eternal* Death by the *Sentence* of the Violated *Law*, as being our Due: But, through the Riches of Divine Grace, the *full Earnings* of Sin reach not *Holy* Souls; Death to them is neither *Total*, nor *Perpetual*; 'tis but of their Bodies only, and that too but for a *Season*. Yet tho' Death deſtroys them not utterly, nor prevails againſt them finally, it faſtens on them. For tho' they be renewed by the Spirit of God, be made Partakers of the Divine Nature, and accordingly do Die unto Sin, and Live unto Righteouſneſs, and have *Chriſt dwelling in them*; yet, becauſe they have *Sin dwelling in them* too, they carry about with them the *Lethalis Arundo*, the Fatal Dagger, that will ſtick cloſe to them, nor will be ſhook off, till it has lodged them in the Grave.

But

But I proceed, and come to ſpeak of the *Peculiar* Reaſons of the Death of *Holy* Perſons, as being,

Reaſon 3. The *Merciful Ends* of their Heavenly *Father* in it, which are ſuch as theſe, (1.) That they may *go* to that *Reſt*, wherein they ſhall *Labour*, *Sin*, or *Suffer* no more. Here all good Men, eſpecially good Miniſters, have much and great Work, and various Labours to mind and purſue; and many things occurr, that render the ſame very difficult, toilſom and afflictive, eſpecially at ſome times: Inſomuch that they find the utmoſt Application of Head and Heart, day and night, is full little enough to diſcharge and manage their ſaid Works, ſo as to finiſh their courſe with Joy. Now God by Death calls them off the ſame into Reſt, that

that they may Receive the Fruit of their faithful Labours performed for Christ on Earth. *Rev.* 14. 13. *Moreover*, God removes them hence by Death, in *Order* to their happy Rest and perfect *Freedom* from the Evil of *Sin*; to deliver them from Sin, not only as to its *Molestation* and Prevailing Power, but its *Cohabitation* and Indwelling Remainders also; that they may Rest from all the Sin of their Understandings, Wills, Affections, and Conversations from thenceforth for ever. *He that is dead, is freed from Sin, Rom. 6. 7.* Tho' it is hard to say, *How* the *Cure* of their *sinful Imperfections* is at the instant of *Death Perfected* and Compleated; yet *Certain* it is, that the *Vail* of this *sinful Flesh* is Rent and *Removed*, and the Soul admitted into the Blessed Sight of God in the very Instant of its Removal.

Whe-

Whether it be by the *Sight of God* that we are thus Purified, or by the *Spirit*, or by the *Deposition* of the *Flesh*, or by the *Sight* of our *Glorified Redeemer*, *Faultless* we shall be *Presented* before the Presence of God. *Again*, God will have them by Dying to Rest from, and to have a *final End* put to all Evil of *Suffering*; as from *Satan*'s fiery *Darts* and vexing *Temptations*; from the Afflictive *Conversation* of the *Wicked*; with all their malicious Oppositions and *Persecutions*; from the numberless Snares and Temptations from the *World* and the *Flesh*; from all distressing *Doubts* and *Fears* about the *Love* of *God*, and the *Goodness* of their own *Estate*; from all tormenting *Sense* of *God*'s *Displeasure*; from all *Dissentions*, Divisions and Quarrels; from all *Uneasiness* on the account of the *Infirmities* and Unsuitable Tempers and Carri-

ages of their *fellow Christians*; and from all *Griefs* and Distresses thro' a *Participation* in their *Brethrens Sorrows* and Sufferings, as well as from all their own *Personal* Sufferings from the Afflicting *Hand* of *God*, together with the *Evils* and Judgments, which (as our *Text* speaks) may *befal* the *World*, and *Places* where they lived. (2.) God will have his choicest Servants die, that *Death*, their *last Enemy*, may with respect to them, be *Swallowed* up in (*a*) *Victory*. (3.) That by Death's destroying their *Vile* and *Mortal Bodies*, which are now Corruptible, they may have them raised *Glorious* and *Incorruptible*, Suited and Congruous to their Immortal Souls, and the never-fading Kingdom of Glory. They are uncapable of Inheriting Heaven

(*a*) Ὁ θάνατός ἐστιν ἀθανασίας φάρμακον. *Antiphan.* Morte illâ Mors mortua est, *Bern.* de Temp.

in

in their Fleshly Mortal Bodies; for Heaven being Incorruptible, and Flesh and Blood labouring under natural Corruptibility, no Bodies in the proper Form of Flesh and Blood must come thither, nor can, as such, possess it; because, as such, they are Corruptible, and cannot so inherit that which is Incorruptible, 1 *Cor.* 15. 50. *Now this, I say, Brethren, that Flesh and Blood cannot inherit the Kingdom of God; neither doth Corruption inherit Incorruption.* So then Death is needful for this blessed Change,; *ver.* 53. *For this Corruptible must put on Incorruption, and this Mortal must put on Immortality.* God will have Death to strip Holy Souls of their *Natural* Bodies, that they may get *Spiritual* Ones, and of their *Weak* Bodies, that they may have *Powerful* Ones. O what Grace does the Lord shew us herein, when our *Clod of Earth*,

and

and Heap of Duſt ſhall be reſcued from the Grave, and be *Wrought* up to a *Celeſtial, Incorruptible, Spiritual Purity and Brightneſs*, and theſe *baſe* Bodies of ours be ſo far *Transfigured*, as to be made *Like*, or Conform, unto the *Glorious Body* of our *Saviour*, *Phil.* 3. 20, 21.

(4.) God will have his Faithful Servants to Die, becauſe they *cant* (*a*) *otherwiſe be Happy*, nor gain the *End of their Hope*, the Salvation of their Souls. He therefore (*b*) Tranſlates them hence by Death, that they may thereby get to the Boſom of Infinite Love, reach their Bleſſed Inheritance, and enter into, and abide for ever in the Immediate Preſence of Chriſt their Lord. He will have Death to Diſmiſs them hence, that they

(*a*) Per Vitam ad Mortem tranſitus eſt, per Mortem ad Vitam Reditus eſt. *Ambroſ.* de Bon. Mort. (*b*) Ἀπολυτρωσία ὁ Θάνατος, Plato. Profectio eſt quam Mortem putamus. *Tertull.* de Patient.

may

may Arrive unto the (*a*) State of Abſolute Perfection and Inconceivable Glory, where is nothing to hinder Holy Souls from the fulleſt Fruitions of their God; but the Glorified Spirits of the Juſt will be Infinitely Happy in the *Cloſeſt Union* and moſt *Inward Communion* with the Bleſſed *God*, and have peerleſs *Liberty* to *Solace* themſelves amidſt the *Rivers of Pleaſure at God's right Hand*, without Check, or any Reſtraint.

Uſe 1. The *Certainty* of the *Death* of *Godly* Perſons, and of their *Haſtening* hence oft-times before the Worſt, (as in our Text) *beſpeaks* ſurviving Holy Ones to ſerve the Cauſe of God, and the Publick Good, with all *vigorous Diſpatch*. O may it be an

(*a*) Dies iſte, quem tanquam Extremum reformidas, æterni Natalis eſt. *Senec.* Ep. 102.

effectual Spur to the Diſcharging all the Duties of their reſpective Places, with all poſſible Diligence and Exactneſs. 'Tis but a *ſhort Space*, that you have, my Friends, for the *Working* out your *Salvation*, and the *ſerving* your *Generation* according to the Will of God; and ſurely *ſhort* Seaſons call for *ſpeedy* Services. You know not what *Evil* may *come* upon the Earth, nor how much your Advantages may be Contracted; your *Crown* alſo, and Reward (if you be found Faithful) is a *Coming*, and *That* will be *Anſwerable* to your *Diligence*. Let the Righteous Paſſing off ſo faſt be more in your Mind, and it will put good Life into your Actions. But again,

Does God, among *other* Pious and Righteous ones, haſtily Remove the moſt uſeful *Miniſters* of his *Church*? Let the ſame *Provoke*

Us,

Us, my *Reverend Brethren*, who yet remain in the Vineyard, to *Ply* our *Great*, *Difficult*, but *Excellent Work*, with all our *Might*. Let us Study, Pray, Preach, Catechiſe, Converſe and Live, as thoſe, that Know ſomething of the Worth of Time and Souls, of the Import of the Goſpel-Miniſtry Committed to us, and how much the Name and Intereſt of our Lord and his Kingdom in this World is concerned in a *Faithful Diſcharge* of *Miniſterial Vows*; and let us be *Quick* in *Diſpenſing* what we have in our *Stewardſhip*, becauſe the *Summons* to *Give Account* may be ſent us very *Suddenly*. Our Number being Leſſen'd by the ſtroaks of Devouring Death, many Pillars of the Church being taken down, the Weight and Work grows Greater on us; and how little Time we may be allowed to Finiſh it in,

we know not. Our gracious Lord mercifully Double the Spirit of his Tranſlated *Elijahs* on his remaining *Eliſhas*, that his Work may not Miſcarry, but Proſper in their Hands. Seeing many glorious Lights are Darkened, and Lamps Extinguiſhed, may we be engaged to all Serious and Watchful Employing of our Talents, that our Oil may be ſpent to the Honour of God, and the Improvement of his Church. Whatever *Blind Watchmen*, and *Dumb Dogs*, (as our *Prophet* calls *bad* Miniſters, *ch.* 56. 10, 11.) who, Diſregarding God's Glory and the People's Good, *look only to their own Way of Gain*, (I ſay whatever ſuch Perfidious Drones) *Act* and *Say againſt* it, *Neceſſity is laid upon Us*, God Commands it, precious Souls call for it, Chriſt's dear Purchaſe of them Deſerves it from us, and the Charge in

2 *Tim.*

2 *Tim.* 4. 1, 2. is Dreadful. Beſides, the Malice of Satan, the vaſt Increaſe of Ungodlineſs and Atheiſtical Tenets, together with the great Numbers of Soul-Murderers and Betrayers every where ſhould mightily Animate Us. And verily the *Grave* (which is a Place of *Silence* and Reſt) *is even ready for Us* alſo, and *our* Earthen Veſſels will *quickly* be *daſhed* to Pieces, as *that* of our Reverend *Brother*'s before us *now* is; let Us therefore be in *Labours more Abundant* againſt our approaching Laſt Hours, Imitating therein our Great Maſter, who Delivered *All* that Excellent *Matter* in the 12, 13, 14, 15, 16, and 17. *ch.* of *John* in *One Evening*, becauſe he was to *Leave* them the *next Day*. Briefly, 'twould certainly be our ſolid Comfort, and mighty *Support* in a *Dying* Hour, if by ſpending our ſelves in our Lord's Ser-

vice, and ſucceſsfully Miniſtring to the great Good of our reſpective Flocks, we *could*, with good *Nehemiah*, in Holy *Confidence Pray* each of Us, *Think on me, My God, for Good, according to All that I have Done for this People*, Neh. 5. 19.

Uſe 2. Does Death carry off the Beſt and Holieſt of both Miniſters and People? Take then the *Warning* which ſuch a *Diſpenſation* gives of Carefully *improving ſuch Surviving* Ones to the Beſt Purpoſes, while you yet Injoy them. *Religious* Neighbours, Friends, Parents, *&c.* and eſpecially *Miniſters*, are very Great *Bleſſings*, and would mightily *Further Us* in the Ways of Godlineſs, and our Preparations for the Better World, did we but duly Value them, and make the beſt *Uſe* of them, that we Ought. While the *Years* of *Plenty* in this

Kind

Kind laſt, be wiſe, with *Joſeph*, to *Store* up what may *ſuccour* you in Times of *Dearth* and Want. Oh how many have bitterly Bewailed (when too late) their Sloth and Folly herein, after Death has ſtript them of ſuch Excellent Inſtruments! None of theſe *Helpers* are ſo much *Given*, as *Lent* unto us for our *Benefit*, and that but for a ſhort *Uncertain Time* too. Therefore ſurely, when God is *Hurrying* them off the Earth, it loudly *calls* on you to *Make* the *moſt* of them, e're they be gone. Thus when *Eliſha*, the Servant of *Elijah*, once knew, that his Maſter was ſhortly to be Taken from him, he would loſe no time from him; nor could be diverted from accompanying him; but, keeping Cloſe conſtantly with him, *Laboured* to *Get* as *Much* of *His Spirit* from him, as was Poſſible. *Miniſters* are

called *Lights*, and our (*a*) *Saviour* has *Charged* all to *Walk* by *their Light*, while they have them with them. So doth the Prophet *Zachary* counsel Persons to receive Instruction, and amend their Ways, from the Consideration of the *Fadingness* of their *Teachers*, ch. 1. 4, 5. *Thus saith the Lord of Hosts, Turn ye now from your evil ways*: Why, [Now?] Why, *your Fathers, where are they? And the Prophets, do they live for ever?* O labour to do by *them* what *Jacob* did by the *Angel*, not *let* them *Depart*, 'till God has *Blessed* you by *them*.

But to speak also to some *other Points* in our *Text* briefly, I would next Consider the *Complaint* or Reproof of Persons *Not Laying to Heart* the *Death* of these *Servants* of *God*; and so Note in the next Place this *Point*,

(*a*) John 9. 35.

Doct. 2.

Doct. 2. *That the Removal of Holy Perſons, eſpecially of Eminent and very Uſeful Servants of God, ought to be laid to Heart, and duly Lamented.*

Thus did the *Church* of Old bewail the Decreaſe of Godly Men by Death, moaning out, *Help, Lord, Pſal.* 12. 1. And in great heavineſs Cried out of *her Leanneſs, her Leanneſs, wo unto her*, becauſe the *Good Men left* were but as the *Shaking of an Olive Tree*, and as the *Gleaning of the Grapes*, when the Vintage is done, *Iſa.* 24. 13, 16. In like manner at the *Burial* of *Stephen, they made great Lamentation over him*, Acts 8. 2.

And thus it ſhould be ſtill on the Removal of ſuch.

Reaſon 1. To *Expreſs* a *Sence* of their Great *Worth*, and to *Pay* the *Honour Due* to their Excellent *Memories.*

mories. As the Death of his chosen Servants is *Precious* in the *Lord's Eyes*: So *should* they be in *Ours.* God will have the Holy Distinguished from the Ungodly in this Respect among others; he has laid a *Curse* on the *latter*, that *their* (*a*) *Name shall Rot*, and *Forbidden* Persons to *Lament* for them, saying, (*b*) *Ah Lord*, or *ah their Glory*: The Wicked are nothing worth, and Dirt goeth to Dirt, when they go to the Grave; but for the *former*, He has put this *Honour* on his *Saints*, that (*c*) *their Memory shall be Blessed*, and the *Righteous had in Everlasting Remembrance.* The precious Sons of *Zion*, Comparable to fine Gold, are the Excellent Ones of the Earth, being Beautified with the Divine Image, and therefore to be Bewailed, when to be laid up in Rottenness.

(*a*) Prov. 10. 7. (*b*) Jer. 22. 18. (*c*) Psal. 112. 6. Prov. 10. 7.

Reason 2.

Reaſon 2. Becauſe of the *Great Uſefulneſs* and Serviceableneſs of their *Lives*, which Death *Deprives* Us of. Oh what a Loſs to the Living is the Removal of Pious and *Faithful* Souls in *General*, eſpecially of *Miniſters*! They are, while Living, *Manifold Bleſſings*, and that *Actively*, and *Paſſively*. No leſs than Glorious Lights, and which way ſoever they turn them, they Guide Darkened Souls into the Path of Life. The *Lips* of theſe Righteous Perſons *Feed many*; their Counſels are Gracious, their Conſolations Refreſhing, and Reproofs Wholeſom. They mightily Provoke unto Love and Good Works, and are powerful Incentives unto Godlineſs, by Checking the Vicious, Awakening the Secure, Quickening the Slothful, Warning the Irregular, Reducing the Erroneous, Strengthen-

Strengthening the Weak, and in the Whole of their Society, Greatly Improving, and Spiritually Seaſoning all about them. Nor are their *Examples* leſs *Influential*, by Shaming the Bad, and Encouraging the Good. To which *Add* the notable *Prevalence* of their *Prayers*; *All Faithful* Chriſtians have a great *Intereſt* in *God*, and can do much *this Way*, but in an Eminent Manner Holy *Miniſters*, whoſe *Office* it is, and who have a *ſpecial Charge* given them to be *God's Remembrancers* for the Good of their People. Wherefore the Prayers of theſe are of Great Avail, both to Procure Good, and Avert Evil. No leſs is Intimated in that Proteſtation of the Lord concerning *Iſrael*'s approaching Deſolation, *Tho' theſe three Men*, Noah, Daniel *and* Job, *were in it, they ſhould Deliver but their own Souls.* By which is Inſinuated,

ſituated, that when the Abſolute Decree is gone forth, it can by no Means be Reverſed; and yet he ſuggeſts withal, that if it had been Feaſible, theſe holy Prophets would have done it; *q. d.* Were thoſe three Prophets in *Iſrael*, they would put me hard to it, to Forbear the Land. Accordingly, when God is Reſolved to Puniſh a People, he bids his Righteous Servants not to Pray for them, *Jer.* ch. 14. 15. So again *for their Sakes* God *Bleſſeth Families, Towns*, Cities, Kingdoms, where they Dwell, *Gen.* 39. 5. *ch.* 30. 27. *Acts* 27. 24. *Lot's* Preſence *ſaved Zoar*; and *Sodom's Deſtruction* was *kept off*, while he *Continued* in it. The (*a*) *Innocent Deliver the Iſland.* God deſtroyed not the provoking Iſraelites, becauſe (*b*) *Moſes* ſtood before him in the *Breach*, to turn away his

(*a*) Job 22. 30. (*b*) Pſal. 106. 23.

Wrath.

Wrath. Well then may the Death of ſuch Uſeful Inſtruments be laid to Heart, when ſo much Good and Bleſſing goeth away with them. As alſo,

Reaſon 3. Becauſe their *Removal* is a *Signal* of God's *Diſpleaſure*, and lays the Places open to Calamities, as our Text ſuggeſts. Juſt and holy Perſons are the *Pillars* of the *Place* and State, in which they Live, yea, as the Jews call them, the Pillars of the *World*. And does not the *Taking down* of Pillars *foreſhew Danger*, or Ruin? When *Elijah* was Tranſlated, *Eliſha* cried, *My Father, my Father, the Chariot of* Iſrael, *and the Horſemen thereof*; and the ſame did *Joaſh* do over *Eliſha*, when Sick, as Believing the *Publick Safety* greatly *Depended* on the *Intereſt* of *ſuch Good* Men in *God*, and that therefore their *Removal* carried a-

way

way Much of their Protection and Defence. The Husbandman makes Haſte to Houſe his Corn, when he ſeeth a Storm a coming; and when *God makes up his Jewels*, you may find, that he hath a (*a*) *Day a coming, that ſhall burn as an Oven, and all the Wicked ſhall be as Stubble.* When Interceſſors ceaſe, and none interpoſe and ſtand in the Gap, the Lord's Fury breaks in, and he Cloaths himſelf with the Garments of Vengeance. When the Chriſtians (admoniſhed from Heaven) left *Jeruſalem*, and fled to *Pella*, ſoon after their Departure the Enemies (*b*) *made a Trench about the City, and laid it even with the ground, and it's Children within it, not leaving one Stone upon another.* The Calling Home of Ambaſſadors, we know, is a plain Prognoſtick of Wars enſuing. And

(*a*) Mal. 3. 17. (*b*) Luke 19.

verily

verily we may cry out with them of Old, that if the Lord of Hosts should not leave a small Remnant to Us, we should quickly become as *Sodom*, and be like unto *Gomorrah*.

But to *Apply* it, and that in *One* Word only:

Use. Has God of late taken away Many of our Excellent and Useful Persons in Church and State, and now Added One more to their Number? Let Us then be Prevail'd with rightly to *Consider This Awful Dispensation*, and be deeply Affected with it. The *Lord* takes it *Ill*, that the *Operations* of *His Hands* are no more *Attended* unto in the Common and *Ordinary* Ways of *Providence*; much more doth he *Expect* our serious *Regarding* them in such *Extraordinary* Works of *Judgment*

and

and Diſpleaſure. When our Heavenly Father Spitteth in our Faces, ſhould we not be aſhamed and humbled? The *Lord is laying us Low*; he follows us with Breach upon Breach; Friends and Helpers, fail and fall thick; Uſeful Perſons decay, and ſtout Pillars tumble down apace, and Lo *now Another* Worthy is ſnatched away from us; but how *Few* notwithſtanding *lay to Heart* the *Preſaging of Wrath* ariſing herefrom! Alas! for our *General Stupidity*, which looks to be one of the ſaddeſt *Tokens* of *God's Purpoſe* ſtill to bring us *Lower*. Let God but ſmite the Rock, and it will preſently melt into Compaſſion; let him blow with his Fan upon the Seas, and the Waters will Cry and Roar; yea, the vaſt Mountains ſmoak at his Touch; and ſhall *We alone* ſtand *Dedolent*

and *Unmoved*, when *God's Hand* is thus *Lifted up* againſt us? O blow, thou bleſſed South-wind, and Thaw our hard-frozen Hearts. Our Loſſes are Great, our Strength Impairs, yet the Clouds return after Rain; our Sky darkens by the putting out of our Lights, (*a*) *Gray Hairs are here and there upon us*: And can we ſtill be *Regardleſs?* The Lord mercifully Pardon and Heal our Strange and (*b*) Ill-boding Security, and melt our Hearts, ſeriouſly to mind *What* the *Voice* of This *Rod* is, and *Who* hath *Appointed* it. Leave we all ſenſeleſs Unconcernedneſs hereat to accurſed *Edomites*, who can *Rejoice* over the *Church* in the *day of her Deſtruction*, and *ſpeak proudly* in the

(*a*) Hoſ. 7. 9. (*b*) Facit Securos Satanas quos cupit eſſe Captivos. *Aug.* Satius eſt ut vim qualemcunq; mihi inferas, Domine, quàm, parcens mihi in meo corpore, ſecurum derelinquere. *Id.*

day

day of her Diſtreſs; and to (*a*) *Antichriſtian* Enemies, whoſe Devil-like Property it is to *Triumph* over (as having their hearts deſire in) the *Fall* of the *Witneſſes*, whoſe *Preaching* was a *Torment* to them. But for Us, who would not be found Contemners of God, nor Deſpiſers of his Love in the Goſpel-Miniſtry, let Us ſeriouſly *Weigh* this Menacing *Mortality*, and Intimately *Mourn* that we have ſo far *Provoked the Lord God to Diſpleaſure*, as to Manifeſt it by ſuch Heavy Stroaks, as are ſore Prognoſticks of Approaching Evils, and Growing Calamities. And let me prevail with you, my Brethren, the *People* of *this Congregation*, to *Look well into your Great Loſs*, that you may rightly *Underſtand What* it is, how *Much* You your ſelves have *Con-*

(*a*) Rev. 11. 10.

tributed towards it, and *What* you *Ought* to *Do*, and How to Carry it, in *Order* to have it *Sanctified* and *Repaired*.

All competent Judges, that knew well the Reverend Mr. *Samuel Clark*, Your late Eminent *Paſtor*, and the *manner of his going in and out before you*, will, I think, Judge of You (according to the Expreſſions in *Deut.* 2. 7.) *That the Lord your God has been with you* [greatly] *and you have lacked nothing* [as to Miniſterial Helps and Advantages]; that, from the Time of his coming to You, you have been (*a*) *like a Watered Garden, and like a Spring of Water, whoſe Waters fail not*; that he was every way ſo well a *Furniſhed, Wiſe* and *Faithful Steward* over the *Houſhold* of God, as to (*b*) *give*

(*a*) Iſa. 58. 11. (*b*) Luke 12. 42.

you your due Food in Season, and (*a*) *afford you all manner of Store*; and accordingly, that (*b*) *your Portion* [from him] *has been Fat*, and all the Years, in which he has spent himself among you, have been (*c*) *Years of great Plenty* unto you; that he (*d*) *fed you with the finest of the Wheat*, and you have had a *Benjamin*'s Mess; that he used to (*e*) *Teach you the Way of God in Truth*, and (*f*) *Prophecied* unto you *Right* things, and Spake *not* unto you *Smooth* things, *nor* Prophecied *Deceit*) in order to the *Furthering* of your (*g*) *Fruitfulness*, *in every Good Work*, that you might be (*h*) *every one Presented Perfect in Christ Jesus*. But now, my Friends, as Compleat and Faithful a Minister as He was, You are Bereft of Him henceforth

(*a*) Psal. 144. 13. (*b*) Hab. 1. 16. (*c*) Gen. 41. 29. (*d*) Psal. 81. 16. (*e*) Mat. 22. 16. (*f*) Isa. 30. 10. (*g*) Col. 1. 10. (*h*) Col. 1. 28.

for ever; You have now Irrecoverably Loſt his precious Salt, that ſhould ſeaſon, preſerve and ſecure you. The *Lord* has this Week *taken* from you *Your Head*, and you now *Want* a *Covering*. He was a Burning and Shining *Light* amidſt You; but is now *laid* up in *Darkneſs*. He ſtood in the Gap, and Fill'd it Well; but Death has Overthrown him; and at this Breach who knows what Evils may throng in on You? Oh who can Number the Mercies and Bleſſings, and the many Means of your Beſt Good, that you are Deprived of by his Removal, as alſo What Dangers you are further Threat'ned with by his being Taken away from the Evil to come? And ſhould not then *Such* a *Loſs* pungently *Pierce* you, and cauſe *great Searchings of Heart*, ſaying,

every

every one of You for himſelf, *What have I done?* Yea, ſhould We not All of Us greatly Humble our ſelves under the mighty Hand of God, and ſit Trembling for fear of the Ark of God, this Ominous Loſs being a Common one, and All of Us Sharers, tho' not all Equally, in this Diſpenſation?

But, my Friends and Brethren, I am to Add, that, How *louring* ſoever *Our Sky* may now look, and the Lord's Viſiting Us in this manner does ſeem to Menace Us with (*a*) *Multiplying our Sorrows* in the *Land of our Affliction*, yet This *Rod*, that is ſo *ſmarting* to *Us*, has *Bloſſom'd and born Excellent Fruit* to our *Departed Friend* and *Brother*, even no Leſs (we verily Believe), than Happy Reſt, Perfect Peace, and

(*a*) Gen. 3. 16.

Endleſs Joys. We are Comforted in Hope, that by the Fall of the Body, His holy *Soul* is Triumphantly *Aſcended up far above all Heavens*, Clouds and Storms, and *Eſcaped* from this State of (*a*) *Tribulation*, being Convoy'd by the holy Angels into that Excellent State, where his (*b*) *Sun* ſhall *no more* go *down*, neither ſhall his *Moon withdraw* her ſelf, becauſe the *Lord* will be his *Everlaſting Light*, and the *Days* of *his Mourning* are *Ended*. For after this manner do the *Concluding Words* of our Text turn a *Bright Side* of ſuch a cloudy *Diſpenſation*, as we are under, to *Righteous* and *Merciful Departed* Souls, Prophets, Miniſters and Others.

He ſhall enter into Peace, they ſhall Reſt in their Beds, each one Walking in his Uprightneſs.

(*a*) Rev. 7. 14. (*b*) Iſa. 60. 20.

Whence

Whence the *Point* in the Third and Laſt Place is,

Doct. 3. *That the Pious and Faithful Servants of God do at their Death Enter into the State of Bleſſedneſs.*

This, if need were, might be *Proved* from,

Reaſon 1. The Infinite *Love* and Good Pleaſure of their *Father*, *Luke* 12. 32. And,

Reaſon 2. From the *Purchaſe* and laſt *Will* of their *Redeemer*. Glory is Enſured to the Faithful by Chriſt's Purchaſe, and therefore called the *Purchaſed Poſſeſſion*, Eph. 1. 14. By the Intervention of his Merit and Interceſſion, they are Redeemed from the Guilt and Power of Sin, and Enſtated into

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an (*a*) Eternal Inheritance. Likewiſe 'tis ſecured by his *laſt Teſtament*, and 'tis theirs by *Legacy*, John 17. 24. I *Will*, and *Luke* 22. 29 Διατίθεμαι, I do by way of *Teſtamentary-Diſpoſition Appoint* unto *you a Kingdom, as my Father hath Appointed unto me a Kingdom, that ye may eat and drink at my Table in my Kingdom.* Alſo,

Reaſon 3. From the *Excellent Change* wrought in them (under the Means of Grace) by the *Spirit* of God, to *Suit* them to, and make them *Meet* for the *Bleſſed Preſence*, and Glorious Injoyments there. They are made Partakers of the New and Heavenly Nature; are by Faith United to Chriſt; and ſo Implanted into God's Family; they Die unto Sin daily, and are Animated unto an Imitation

(*a*) Heb. 9. 15.

and

and Expreſſion of the Divine Virtues, and Transformed into the very Image of Chriſt from one Degree of Glory unto another, Purpoſely to Qualifie them for Admiſſion into, and Participation of that State and World of Light, (*i. e.*) of Viſion and Glory above, Where God and Chriſt are. Now, after All the Excellent Preparatory Means, and Fruits of the Sanctifying Spirit, can it Poſſibly be, that Chriſt and his Members, the Lord and his Followers and Faithful Servants ſhall beSeparated or Parted for Ever? But here, by the way, How *Great Deluſion* are *Unconverted* Perſons Beguiled with, who tho' they Own themſelves Sinners, and Children of Wrath by Nature, yet *Hope* to be *Received* into *Glory*, as Children of God, without ever *De-*

ſiring

ſtring and *Receiving* the *New Nature*! Alas! They little Mind or Believe how Grace, or *Holineſs*, and Glory, and *Bleſſedneſs*, are in Kind and Nature the *Same* Things, as much as a Plant and a grown Tree, or a Child and a Man. Tis no leſs than Undoing *Folly* and Madneſs, to *Truſt* to, and *Hope* for that *Perfected*, which Men can't endure ſhould ever be *begun*. As well may thoſe ſore Eyes pretend to Covet, and be Delighted by the Brighteſt Beams of the Meridian Sun in its Full Strength, which yet can't bear the Weak Light of a ſorry Candle. How can they Imagin, that the Sight of God can Make them Bleſſed, and the Divine Likeneſs be a Satisfying Happineſs to ſuch Souls, as theirs, that never Loved God beyond the Fleſh, nor were Transformed into

into his Bleſſed Image? Oh what a Beſotted Thing is a Carnal Heart, and how *Vain* and *Impoſſible* are the *Hopes* of *Unrenewed Sinners*! But, on the Other Hand, *Heaven* being the *Proper* Inheritance of *Saints* or *Holy* Perſons, the Heavenly *Nature* and *Spirit* is its *Earneſt*, where-ever it be found, and ſuch are therewith Sealed up unto Salvation. We muſt therefore Conclude, That it is *Their* Determined *Priviledge* to *Live for Ever with Chriſt in Glory*, who are (*a*) *Wrought thereunto* by God himſelf, even by ſuch a Renovation, which in its Nature and Tendency is Heavenly, and ſo a Means, Pledge, and the Firſt-Fruits of the Heavenly Glory. For it muſt be ſafe Arguing with the Apoſtle, That God will undoubtedly make known the Ri-

(*a*) 2 Cor. 5. 5.

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ches of his Glory in the Felicity of thoſe, whom he hath freely made Veſſels of Mercy, and by Grace Prepared for Glory, *Rom.* 9. 23.

Well then, without having Recourſe to *More* and other *Arguments*, ſuch as thoſe of the many *Promiſes* made hereof, and the *Manſions* in Heaven *Prepared* by Chriſt for them, *&c.* It is very Evident, That at their Going Hence our Bleſſed Saviour will be the (*a*) *Author* and Beſtower *of Eternal Salvation on them that Obey Him*; and that He will, according to his Love and Office, (*b*) Receive Holy Departing Souls.

Nor does He Deferr their *Reception* till at ſome *Diſtance* of *Time* after Death, as That of the *Ge-*

(*a*) Heb. 5. 9. (*b*) Acts 7. 59. Epheſ. 5. 23.

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neral Reſurrection, or After they have *Paſſed* ſome *Years in Purgatory*, which Impious Dreams ſome Deceivers endeavour to Propagate, tho' Contrary to all Reaſon and Revelation.

That Holy Souls are not at Death *Lockt* up in a *State* of *profound Sleep*, or a Death-like Condition, wherein they remain *Uncapable* of any *Actions*, or of *Enjoyment* of any *Good*, 'til the *General Reſurrection*, as thoſe Enemies of God's Glory, and Deſpiſers of Redeeming Grace, the Infidel *Socinians* pretend, many *Scriptures* clearly *Evince*, Particularly thoſe, that Declare their *Immediate Paſſage* from their Bodies into *Happineſs*; ſuch as Theſe, *Luke* 23. 43. *This Day ſhalt thou be with me in Paradiſe.* If our Saviour Aſſured the *Penitent and Believing Thief*, that

that he ſhould be with him in the Heavenly Paradiſe of Joy *that Day* he Died, then ſo ſhall (*a*) *All Other Penitent Believers*, on the reſpective Days of their Death; the *Promiſe* being made to the *Thief as ſuch* an one; and if they muſt *Aſcend*, *as ſoon* as they *Die*, into the Cœleſtial Paradiſe, then they *paſs not* into, nor abide under a *Death-like ſtupid State* 'til the General Reſurrection. *Luke* 16. 22. *When He Died, he was carried by the Angels into* Abraham's *Boſom*. By *Abraham's Boſom* is ſignified *Heaven*; and nothing Intervenes 'twixt the holy Beggar's Dying, and the Angels Carrying him to the Heavenly State. And in this *Proof* we find *Abra-*

(*a*) Quod dixit ad Latronem, *Hodie mecum eris in Paradiſo*, hoc non illi ſoli dictum, ſed & omnibus Sanctis. *Origen. Hom.* 15. *in Geneſ.* Οὐ γὰρ διὰ μόνην τὴν ψυχὴν τῶν ἁγίων λῃστοῦ Χριστὸς ὁ Θεὸς ἡμῶν τὸν Παράδεισον ἤνοιξεν, ἀλλὰ καὶ διὰ πάσας λοιπὸν τὰς τῶν ἁγίων ψυχάς. Athanaſ. *qq. ad Antioch. p.* 338. *Ed. Pariſ.*

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ham and *Lazarus* Seated in *Glory* long *before* the *Reſurrection*. Again, in *Heb* 12. 23. We are Aſſured That the *Spirits* of *Juſt* Men Departed *are made Perfect*; not *to be* put into a State of Perfection and Happineſs *Hereafter*, but are *already* Perfected, and therefore *Now Injoying Felicity* and Glory. And how groſly *Abſurd* would it be, to Affirm, That Souls are *Perfected* by being caſt into a *Dead Sleep*, wherein they are *Utterly Deprived* of all *Enjoyment* of *God*, and *Senſe* of *His Love*! The Inſpired *Apoſtle* alſo ſeveral times Aſſures Us, That While we Keep in this Life, we are *Detained from* our *Happineſs* by our *Abiding* In the *Body*; and that *Immediately* on *Leaving* the *Body* we *Enter into It*; and that his Knowledge of this had Raiſed him Above the Fear of Death, and made him greatly

to Desire his Dissolution. (a) *Therefore we are alway Confident* [*i. e.* go on with *holy Courage* against the *Fear of Death*], *knowing that whilst we are at Home in the Body, we are Absent from the Lord. We are Confident, I say, and Willing rather to be Absent from the Body, and to be Present with the Lord.* Accordingly he tells Us, (b) *That he was in a Strait betwixt two, having a Desire to Depart, and to be with Christ, which is far better.* But if we can believe the *Socinians*, *Paul* was *Mistaken* in his Judgment, and it had been *Better* for him to *Abide* Still in the *Body*, and Continue in the Delightful Work of God, in the Enjoyment of the Fellowship of the Saints, and the Comfort of the Ordinances, and the Tastes of Christ's Love in all, because *Death* would cast him into a

(a) 2 Cor. 5. 6, 8. (b) Phil. 1. 23.

ſenſeleſs State, and would *Set him Further* off from his *Lord*, nor ſhould he Thenceforth Injoy Any Thing of his Saviour 'til the Reſurrection. I only Add, that If *Death cannot* (*a*) *Separate Us from the Love of God in Chriſt* (as 'tis averr'd from the Holy Spirit of Truth,) it follows that Our *Souls* are *Then* in a State and *Capacity* for the *Enjoyment* of *Chriſt* in a ſenſe of his Love to Us and our Love to Him.

Again, That the *Popiſh Fiction* of *Purgatory* for Holy Souls after Death is to be *Exploded*, Appears hence, namely, That there can be *no Pretence* for them, when ſeparated from the Body, to go to *Cleanſe* away any Remnant of Corruption, becauſe *Chriſt's Blood* and *Spirit* in the Inſtant of

(*a*) Rom. 8. 38, 39.

Death will ſo *Compleatly Deliver* them from All *Taint*, as He may Immediately Preſent them ſpotleſs to the Father. Beſides; does not our *Text* Aſſure us, That, at their Death, Righteous Souls are *taken away from All Evil to come*, and that they ſhall *Enter into Peace*, and *Reſt*? But *How* can they *Reſt* in Raging *Flames*, and Enter into Peace amidſt Tormenting *Fire* (which makes up the Romiſh Purgatory)? The Holy Ghoſt tells us, That (*a*) *the Dead who die in the Lord are Bleſſed from Thenceforth, becauſe they Reſt from their Labours*; But to be Tormented in Burning Fire, is very far from Reſting from their Labours. The Apoſtle ſheweth, that (*b*) *We* [who are Believers do] *in this* [Body] *groan earneſtly, deſiring to*

(*a*) Rev. 14. 13. (*b*) 2 Cor. 5. 2.

be

be cloathed upon with our House, which is from Heaven, i. e. Being, while in this Body, under a constant Uneasiness, it makes us Groan with Earnest Desire to be better Cloathed, even with the Incorruptible Cœlestial Glory. But surely if, according to the Papists, Death were followed with such a State of Anguish and Torment, as they set forth Purgatory to be, there would be *more Reason* to *Dread* it, than to *Desire* it; and that too, with so Much Ardour and Earnestness.

But to Dismiss this, If to *Quit the Body* is to become (*a*) *Present with the Lord*, and to *Depart* hence is to Go and *Be for ever with the Lord*, we Know our *Saviour* is in a *Good Place*, even in (*b*) *Paradice*, in (*c*) *Heaven*, at the (*d*) *Right*

(*a*) 2 Cor. 5. 8. (*b*) Luke 23. 43. (*c*) Acts 3. 21. (*d*) Mat. 26. 64.

Hand of God, in a *State* of Inconceiveable (*a*) *Glory*; therefore every Faithful Servant of Chriſt may, when Dying, Boldly and Comfortably ſay, with *Stephen*, *Lord Jeſus, Receive my Spirit*. Becauſe (*b*) *He* [their Redeemer] *Liveth, They ſhall Live alſo*. And ſeeing (*c*) *He is Glorified at the right hand of the Majeſty on High*, the *Souls* of the Righteous are *preſently* on their *Death* with him, and *Afterwards* their *Bodies* alſo are *Received* to *Him*; For ſo He hath often told us, (*d*) *If any Man ſerve me, let him follow me; and where I am, there ſhall alſo my Servant be*. (*e*) *And if I go and Prepare a Place for you, I will come again, and Receive you unto my ſelf, that where I am, there you may be alſo*.

(*a*) Rev. 3. 4. John 17. 24 (*b*) John 14. 19. (*c*) Heb. 1. 3. (*d*) John 12. 26. (*e*) John 14. 3.

I will *Improve* it but in *One Word*; if this be ſo,

Uſe. What a Mighty *Motive* have we hence for *Serious Godlineſs*! Oh the Vaſt Difference, that will be found at laſt between the Death of Righteous and Holy Ones, and that of Earthly Careleſs Senſualiſts! Full little do Unrenewed Men think What Sincerity and Simplicity in Holineſs both of Heart and Life is needful to Prevail with Chriſt to Receive them, when the Earth caſts them out. As the Key of Heaven is in Chriſt's Hand: So he will Let in None, but ſuch as have Followed Him in the Regeneration, and led the Lives of Faithful Subjects. Tho' here on Earth, in the Field of the Viſi-

ble Church, many Tares are ſuffered to grow up with the Good Corn; yet ſo will not Heaven (like *Noah*'s Ark) Receive both the Clean and Unclean too. A *Separation-Day* is a Coming when *Chriſt* will *Diſtinguiſh* between them that *only Named his Name*, and ſuch as made Conſcience of *Departing from Iniquity*. The Deſpiſers of his Grace and Diſobeyers of his Goſpel ſhall be Caſt Forth with the Devil and his Angels. (*a*) *Know ye not, that the Unrighteous ſhall not Inherit the Kingdom of God?* None can be ſaved either by the Righteouſneſs of Chriſt, or by a Dead Belief, or Profeſſion of Chriſtianity, without a Perſonal Righteouſneſs conſiſting in Sincere Obedience to God; no, they will otherwiſe be (*b*) *Puniſhed with*

(*a*) 1 Cor. 6. 9. (*b*) 2 Theſ. 1. 9.

Ever-

Everlasting Destruction from the Presence of the Lord. The Promise of Blessedness in our Text, and throughout the whole Gospel, runs only to Holy and *Righteous* Persons [so called in Opposition to Wicked Ones and Sinners], such as are *Evangelically* Righteous, not whom we understand to be *so*, with respect to the *Imputed Righteousness* Inherent in the Person of the Mediator, but with respect to *That*, which is *Subjected*, or *Inherent*, in *Converted* Persons. To render it Plainer, thus; *Righteousness* is Denominated from its *Conformity* to some *Law* of God; we are not Redeemed to be Lawless, but are brought under a *Covenant and Law of Grace* (otherwise called the *Law of Faith*); This Law or Covenant has in it certain *Conditions* of *Faith*, *Repentance*, and sincere

cere *Obedience* ſtrictly Injoined, in *Order* to the *Participation* of the *Meritorious Righteouſneſs* of *Chriſt*, and *Life*; Now a true *Conformity* to theſe *Goſpel-Injunctions* in a ſincere Obſervation of the ſaid Conditions, is a true *Evangelical Righteouſneſs*; and this ſaid Perſonal Performance is All the Righteouſneſs Inherent in us, that God requireth of us now, and to which he has Promiſed Pardon of Sin, and Merit of Glory by Chriſt. Accordingly every ſuch truly Believing Penitent, and Obedient Soul, *becauſe of Theſe Qualifications*, is in Scripture *called Righteous*, and, as *ſuch*, firmly *Entitled* to the *Benefits* of *Chriſt's Satisfaction* and *Merit*. But further, As Chriſt has, in the Goſpel-Promiſe, Made over Himſelf, with his Imputed Righteouſneſs and Kingdom to them

them that Repent and Believe in Him: So, contrarily, All ſuch as are (*a*) *Free from* [this] *Righteouſneſs*, and do not, being Called, Juſtified and Sanctified by the Merits and Spirit of Chriſt, Live in ſincere Obedience to Him, and Labour to be Like Him in Holineſs, and Love to God and Men, are, continuing ſuch, (*b*) *Cut off* by the *Goſpel-Covenant*, as *Unrighteous* Perſons, from all *Claim* to *Mercy*, and *Adjudged* to Everlaſting *Puniſhment*. The *Works* of *Darkneſs* are indeed (*c*) *Unfruitful Works*; the Service of Sin and of the World is Attended with nothing but Shame, and Sorrow, and Eternal Death. But *Chriſt*'s true *Diſciples* do *not ſerve Him for Nought*; nor ſhall any Serious

(*a*) Rom. 6. 20. (*b*) Mat. 25. 46. 1 John 3. 10. Rom. 6. 20, 21. (*c*) Epheſ. 4. 11.

Livers

Livers have Reason to Quarrel with the Lord, and say, (a) *What Profit is it, that we have Kept his Ordinances, and that we have walked mournfully before the Lord of Hosts?* No, true Piety or Righteousness hath the Promise of Both Lives; there is Reward in the very Service, the *Euge* of a Good Conscience, the Taste of God's Love, and the Pledge of the Inheritance by His Spirit. The *Lord will give Grace and Glory, and Withhold no good thing from them that walk Uprightly.* They are here Taken into God's Family, and at their Departure Fetch'd into His Palace and Presence. In This World He is their (b) Shield, in the Next He will be their Exceeding Great Reward. His Grace and Mercy is Great towards them now;

(a) Mal. 3. 14. (b) Gen. 15. 1.

but,

but, *on t'other ſide o'th' Grave,* O the Glorious Manſions, that are Prepared to Receive Holy Souls into, and the Unutterable Joys, that they ſhall meet with there, who are to Dwell with God for Ever! (*a*) For *Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man, the Things which God hath Prepared for them that Love Him.* Who then would not be Righteous in Life, to be thus Happy at his Death.

But I muſt ſtand no longer on my *Text*, it being *Expected*, that I ſhould *ſpeak* ſomething to the *Occaſion* of this *Sad Aſſembly*, and my *Sermon*. If indeed the Pleas of my own heavy Grief, and otherwiſe Manifold Unfitneſs could have Excuſed me, I had not Acted my Part in this

(*a*) 1 Cor. 2. 9.

Mourn-

Mournful Scene; and tho' too it be past Diſpute, That He ought to be Much *More Like* unto *Him*, than is This worthleſs Speaking Duſt, who would *Draw* ſo Accurate a *Picture*, as might be the *Very Image* of This *Man of God* now Taken from us: Yet, ſeeing a *Neceſſity* is many ways laid on me, and alſo becauſe I am perſwaded, That it is an *Acceptable* piece of *Service* to the *Lord*, to *Proclaim* the *Honour* of *His Grace*, and to Give thoſe his Servants their Due on Earth, whoſe Souls are Glorified with Chriſt in Heaven; eſpecially ſuch his Eminent Servants, as have been Great Enſamples to the Flock;

I will in a few Words of Truth and Soberneſs Endeavour to *Bring* my *Text* and the *Providence Together*. For

For of our Reverend Brother, and Excellent Friend, we may ſay, That He was a *Righteous* Perſon, a *Preacher* of Righteouſneſs, and a *Mirror* of it alſo in his *Converſation*. The glorious Goſpel, which he Unfolded to Others, made very viſible Deep Impreſſion on His own Heart and Life. All, that knew him well, readily Acknowledge a very Imitable Conformity in his Spirit and Practiſe to the Tenour of the Law or Covenant of Grace.

He was too a *Merciful* Man, or (according to the Hebrew) a Man of Kindneſs and Bowels, Compaſſionating poor Souls, and Liberally ſpending Himſelf for their Eternal Good.

Like-

Likewiſe, the Laſt part of the Deſcription of a Good Man in the Text, concerning *Uprightneſs*, agrees well to Him. He was not St. *James's* ἀνὴρ δίψυχος, one that had *Two Souls*, or (according to the *Hebrews* Expreſſion of a Deceitful Perſon) had not a *Heart* and an *Heart*, was no Double or Guileful Man; but one, that walked Straight Forward, even a moſt *Plain*, *Sincere* and *Upright* Perſon, Open, Candid, and without Diſſimulation, a meer Stranger to Hypocriſie and Affectation, conſidered as a Man, a Chriſtian, and a Miniſter.

In the great Grace of *Humility* he Out-ſhined Moſt. And I hope none will Deny Him to have been a good Follower of his

his great Maſter in *Meekneſs*, and Patience, according to the Deſcription given, 1 *Pet.* 2. 21, 23. With what rare *Fatherly Pity* and *Tenderneſs* has he, on occaſion, followed ſome, who with great Frowardneſs *Turn'd aſide from the Faith as it is in Jeſus*, and Deſerted the Lord's own Appointments, and Commiſſion'd Miniſters! With uncommon Gentleneſs, Goodneſs, and Conſtraints of Love has he *in Meekneſs Inſtructed thoſe that Oppoſed themſelves*, and with winning Indulgence, and inſinuating Calmneſs labour'd to Convince the ſeduced with Errors, and *Reduce the Diſobedient to the Wiſdom of the Juſt.*

He was of a moſt *Peaceable* and *Healing Spirit*. Indeed he was in *This* an *Inſtance* by *himſelf* too much; Such being now-a-days

hard to be found, very Few Perſons either *Knowing*, or Regarding *What Spirit they are of.*

He was Bleſſed with an Operative and Victorious *Faith*; for by it he Lived *In* the *World* much *Above* it, and rightly Valued Earthly Comforts by their Subſervient Uſefulneſs to Heavenly Things. *He Labour'd* after *Conformity* to his *Suffering Lord* in a *Spirit* and *Life* of true *Mortification*; and *Enjoyed* ſuch *Communion* with Him as *Wrought* his *Heart* to an Happy *Reliſh* of a *Mortified State*. He was, whilſt here, like a Spiritual *Stranger* and *Pilgrim* in a Foreign Country. He Abhorr'd the Pomps, Vanities, and Pleaſures of This State; and neither was *Poſſeſt* of the *Spirit* of the *World*, nor *Conform* to it in Judgment, Affection, or Converſa-

tio

tion. He was indeed, with *Caleb*, a Perſon of *Another Spirit*, one *Set for God*, and a right *Man of God* (as holy *Miniſters* are ſtiled in Scripture-Language). *His Eye* was (with his (*a*) *Saviour's*) *to the Glory ſet before him.*

He had an *honeſt Impatiency* of the *Way of Living* among the *Great* Ones and the *Rich*, nor could their frequent Courtſhip gain on him to Accept their Favours, thro' Fear of Danger accruing from the Vanity and Looſneſs incident to their Greatneſs.

He was a Man of Great *Thankfulneſs* and Happy *Contentment* in *All Circumſtances* of Life. He was not wont to Hearken to the Envious Enemy, that Accuſeth

(*a*) Heb. 12. 2.

God and His Ways to Man; but, like a true Believer, that hath the Spirit of Adoption, *Concluded Fatherly Love* from the *Sharpeſt Providences*. When *God*, the Great Diſpoſer of All, had, by a very Cloſe Trial, *Taken* away the *almoſt All* of his *Subſtance*, which he might have Hoped, would have been of good *Stead* to *Himſelf* in his *Declining Age*, as well as ſome *Succour* to his *Family* after him. He was, with *Job*, ſo very far from Repining, or Diſtruſt, that he *Bore* the *Shock* with an *Unſhaken Peace*, and moſt *Chearfully Committed Himſelf and His to His God*, as He fully Aſſured me, to my great Refreſhment, more times than one.

He was much in (*a*) *Private Prayer*, and *Mighty* and *Prevalent*

(*a*) Non eſt vera Religio quæ cum Templo relinquitur. *Lact.* in

in it, as I could Inconteſtibly *Prove* by *Rare Inſtances* of *Extraordinary Audiences* at the *Throne of Grace*, could I obtain Leave from ſome Perſons to Publiſh, What I have from Himſelf under his own Hand in this Matter.

He Kept a *Conſtant Watch* over the *Frame* of his *Soul*, and the *Courſe* of his *Actions*, by *Daily* ſtrict *Examination* of Both, as his *Diary* Manifeſts. Alſo in the Several Ways that he took, and *Removes* that he made, he ſo *Awfully Regarded* the *Divine Conduct*, 'that he 'never *Left One Place* from his firſt 'Taking on him the Charge of 'Souls, till he was *Abſolutely Ne-* 'ceſſitated thereunto, and *God* by 'His Providence had *Opened a Door* 'for him to *Another*. From Which, his holy Reſignedneſs to God, and intire Dependance on

Him, That ſpoken in the Praiſe of *Juſtin Martyr*, may perhaps not Unfitly be Applied to Him, Ἐν ἁγίῳ Πνεύματι πάντα πολιτεύεται, *He Ordered and Did All Things, and was in them all Acted and Governed by the Holy Spirit.*

He was a very *Faithful* and true *Friend*, and an Impartial, Candid and Plain *Reprover* of what he ſaw *Unbecoming* in *Friends*, or *Others*.

His *Converſation* was very *Endearing*, Affable, Grave, Winning, and *Improving*; inſomuch that What one ſaid of *Paulus Foxius*, *Nunquam ſe ab ejus latere niſi meliorem, & ad Virtutem excitatiorem diſceſſiſſe*, Others might with great truth ſay of Him, *That they alway went away from Him* (or *might have* done) *Better'd*

and

and Improved by his Converſation.

Further,

Tho' he was of *Vaſt Worth*, yet of moſt *Eaſie Acceſs*, very Humble and Familiar in his Deportment and Behaviour to the Meaneſt Perſon, who deſired his Help in Matters of Moment. Yea, ſo *Unrebukeably* did he lead his *whole Courſe*, that I never heard him (to the beſt of my Knowledge) ſo much as Once Accuſed by any, Excepting for what was his *Duty*, and is his *Honour*, and (no doubt) now *Adds* to his *Crown of Rejoicing*, even his *Abiding Firm* to his *Miniſterial Truſt*, and *Stedfaſt Cleaving* to *Goſpel Verity*. Accordingly we may view him next in.

His *Fidelity* to his *Lord*, which was greatly Commendable. For

he was not one of thoſe, that Own the Cauſe of God only, when under Proſperous Circumſtances, and then baſely Conſult their Own Security and Quiet, when it is beſet with Storms. He could not (with too many others) Shift Sides to Provide for Himſelf and His, nor mind Feathering his own Neſt, when the Ark of God was Expoſed to Danger, and the Service of Religion Needed his Help.

Nothing could Remove His *Integrity* from him: Worldly Intereſts and Reſpects were too Week to Corrupt or Byaſs him. He *Counted not Eaſe*, Preferment, Honour, Liberty or Life, *Dear unto him, that he might Finiſh his Courſe with Joy, and the Miniſtry he had received of the Lord.* He greatly Preferr'd his Maſter's Intereſt

reſt to all the Rage and Wrath of an Unthankful and Bedlam World; For,

He ſerved God in Patience and Great *Self-Denial*, with Peaceable Prudence in an Evil Day, Unweariedly ſeeking the Furtherance of His Kingdom, when 'twas made by Men very Perilous to do it. Indeed the *Lord* has been pleaſed greatly to *Honour This Family*, by *Calling* forth and *Enabling This* his Faithful *Servant*, with his Brother Mr. *John*, and their Reverend Father, and Grandfather, Mr. *Samuel*, and Mr. *Hugh*, Four Worthy Miniſters in their Day, to *Suffer* eminently for *Adhering to the Word of His Patience*, and for the *Teſtimony of a good Conſcience*. An Account of the Grandfather's Sufferings may be ſeen in His Life Publiſhed,

ed, with Thirty-One other *Engliſh Divines*, at the End of Mr. *Samuel Clark*'s *General Martyrology*. The *Loſs* of their *Livings* ſuſtained by the Father and his Two Sons put together after the *Return* of King *Charles* II. is Valued at above *Six Hundred Pound*, *per Ann.* beſides an *Antecedent Particular* Suffering, the Loſs of his *Fellowſhip* in *Pembroke-Hall* in *Cambridge*, which Mr. *Samuel* our Friend had chearfully born in *Oliver*'s Time, for *Refuſing* to Subſcribe the *Engagement*, which was for *Excluding* the *King*'s *Poſterity*. Thus, like a true Diſciple of Chriſt, he had learnt (in All Times, and under All Changes of Government) to *Forſake All, and Follow his Lord*, believing it to be more Eligible to Suſtain the certain Anger of Man, than to run the leaſt Hazard of Diſ-

pleaſing

pleasing God. He had *Counted the Cost*, and Esteemed the very (*a*) Reproach of Christ Greater Riches, than the Treasure of the World. He labour'd to Imitate his *Saviour* in *not* (*b*) *Pleasing Himself*, and (after the Example of St. *Paul*) *Consulted not with Flesh and Blood.* For *to Him to* (*c*) *Live was Christ*, [*He* was the *End* of his Life, and *His Work* the *Business* of it]. Accordingly, when he was *Stript* of All *Church-Maintenance*, by the Preferr'd *Ejectors* for his *Non-compliance* with such *Rules*, as (he thought) *neither Christ, nor His Apostles Commanded, or Practised*, he durst not

(*a*) Heb. 11. 25, 26. Τί μέγα δούλῳ τὰ τοῦ δεσπότου παθεῖν; ——Δριμὺς ὁ χειμών· ἀλλὰ γλυκὺς ὁ παράδεισος. Ἀλγεινὴ ἡ πῆξις· ἀλλ' ἡδεῖα ἡ ἀπόλαυσις. Μικρὸν ἀναμείνωμεν, καὶ ὁ κόλπος ἡμᾶς θάλψει τοῦ πατριάρχου. Μιᾶς νυκτὸς, ὅλον αἰῶνα ἀνταλλαξώμεθα. *Basil.* Homil. XX. in 40. Martyr. p. 531. *Paris.* Edit. Μισῶ δωρεὰν ζημίας πρόξενον· οὐ δέχομαι τιμὴν ἀτιμίας μητέρα. Id. ibid. p. 529. (*b*) Οὐδὲν πώποτε ἡδονῆς ἕνεκα πράττει is written of *Georg. Zeontinus.* (*c*) Phil. 1. 21.

Sacri-

Sacrilegiouſly Alienate Himſelf from the Sacred Office, to which he was ſolemnly Devoted. That he *Studied* the *Caſe Impartially* and Cloſely, his *Treatiſe of Scandal* (to this day Unanſwer'd) manifeſts. And being, on his beſt Search, well ſatisfied, that it would be a *Perfidious Deſerting* of the ſacred *Miniſtry*, to Violate his Ordination-Vow by *Ceaſing* to *Diſcharge* his *Office* on *Mens Forbidding* it, *without any Authority from Chriſt* for ſo doing; he Inceſſantly Purſued the Service of his Lord by the Preſs, in the Pulpit, and by Teaching from Houſe to Houſe, as Opportunity offered.

His Soul cleaved to the *Purity* of the *Goſpel*, and it's bleſſed *Inſtitutions*; and he *Diſclaimed* every Thing that lookt like *Superſtition*.

He

He knowing *God* to be *Jealous* for his *Worſhip*, thought (with Biſhop (*a*) *Taylor*) That 'the *teaching* of '(Divine) *Truths* by *Symbolical* 'Things and *Actions* (of Humane 'Invention) was too *Low*, too '*Suſpicious*, and too *Dangerous* to 'be *mingled* with the *Divine Servi-* 'ces. And as he was not fond of Gaudineſs, Pompous Shews, and Various Affected Geſtures in Sacred Adminiſtrations: So he feared (with the foreſaid Learned Prelate) leſt (*b*) the '*Introducing* 'of *Significant* (Rites and) *Ceremo-* 'nies *Deſtroyed* the *Church* not on- 'ly in her *Chriſtian Liberty*, but in 'the *Simplicity* and *Purity*, and '*Spirituality* of her *Religion* by in- 'ſenſibly changing it into a *Ce-* 'remonial and *External* Service. He alſo *Dreaded* the *Guilt* (which ſome ſtuck not at) of *Uſurping*

(*a*) Duct. Dubit. *l.* 3. *p.* 668.— §. 7. (*b*) *P.* 667. §. 6.

upon

upon the *Conſciences* of *Others*. He could not ſuffer himſelf, nor encourage any of his Brethren to (a) *Lord it over God's Heritage*, as if he or they *had Dominion over their Faith*: For he thought no *Church-Guides* or Officers *now* had a *larger Commiſſion* than the *Apoſtles* had *of Old*, *who were ſent only to Teach what Chriſt had Commanded them*. Accordingly, he ever *Diſallowed* of all *Tyranny* over Men in *Impoſing* any *New* unneceſſary *Matters* on their *Faith* and *Practiſe*, and Binding them up to more than Chriſt had ever done, thereby making his Yoke, which he left *Eaſie*, much heavier thro' the Burthen of Uncommanded Suſpected Additions.

(a) See Biſhop Hough's *Faſt-Sermon before the Peers this April*, 1701. *from p.* 9, *to p.* 17.

As

As he was an *Ardent Lover* of His *Lord*: So of *All* that *Bore His Image*; and he paid a Great Reſpect to all his Brethren, whether Conformiſts or Nonconformiſts, in whom he ſaw the *Spirit* and *Intereſt* of our Common *Saviour* to have the *Preeminence*.

I need not ſpeak of his *Great Learning*, nor how good a *Maſter* he was in the moſt *Subſtantial* and *Valuable Parts* thereof; nor yet of his Inquiſitive and Piercing Head, moſt Exact, Profound and Orthodox Judgment, with an happy Cool Temper, which deſervedly gain'd him ſo Great Reputation with our Learned Divines, and Attracted their Applications to him for his Cenſure of their Writings, and (in ſhort) beſpake him to be a very

Ex-

Excellent Perſon, even *One* of the *Firſt Rank* of our *Worthies*, having *Few* his *Superiors*, and *not Many* his *Equals*.

Nor may it be Omitted, That a Perſon of *His* Great *Worth* was yet not only very *ready* to *Hear* the Reaſons of *Others*, that were much His *Inferiors*, in Things wherein their Sentiments Differed from His; but would likewiſe *freely Own* himſelf *Satisfied* with them upon their *Convictive Clearneſs*.

How *Mighty* he was in the *Scriptures* (*Apollos* like, an *Interpreter One of a Thouſand*) may Appear from his *Excellent Annotations* on the *Bible*, which have been ſo very Highly Valued by ſome of the moſt Eminent of the

the Reverend (*a*) *Clergy of our Church.* The ſame will, as ſome think, Embalm His Memory and keep it Precious, as long as the True Religion, and right Scripture-Divinity ſhall Remain amongſt an Engliſh People.

Thus the *Lord Made*, and *Uſed* him a *Great Inſtrument* for his *Churches Good*, and the Service of his Kingdom. He Entruſted him with Great Talents, and Honoured him under them with Great Uſefulneſs. He was not Idle in the Vineyard, but a true Labourer, and Right Preacher, if St. *Auſtine*'s Deſcription of ſuch an one be good: For he Studied hard both to (*b*) *Preach*

(*a*) *I am credibly Informed, that One of that Learned Body has Profeſt 'em to be ſo Uſeful (eſpecially the Parallel Scriptures) that he could not Compoſe his Sermons without 'em; Another ſaid, That if they could not be Had under* 50 l. *he would give That Summ rather than be without them: Tea, and One of the Higheſt Rank has thought fit to Recommend 'em to Young Divines on their Ordination.* (*b*) Qui prædicat Vitâ & Voce.

Well, and to *Live Well*; His Life was no Dull or Dark Commentary on his Sermons. No, 'tis well known, that he Added great Efficacy and Weight to his excellent Doctrine by the Powerful Attractive of an Exemplifying Practiſe. His *Way* of *Walking* may juſtly be ſtiled, as *Ignatius*'s was by *Chryſoſtom*, Διδάσκαλος ἐυσεβείας, a *Great Tutor of Godlineſs*; and what *Nazienzene* ſaid *of John Baptiſt* (call'd the Voice of the Crier) may in ſome meaſure be Applyed to This Heavenly Man, namely, That He was *All Voice*, a Voice in his Habit, a Voice in his Diet, a Voice in his Dwelling, a Voice in his Converſation, as well as in his Preaching. For ſurely, I believe, we may juſtly Affirm *His whole Courſe to have been One Continued Teſtimony of Eminently Teaching Piety*. And here I may not unfitly

fitly Add, that As He led a *Life* of *Abſolute Devotedneſs to God*: So He was *Highly Favoured of Him* indeed; For ſuch was the *Divine Uncommon Goodneſs* to *Him*, that *He Enjoyed a Conſtant Serenity of Mind*, and was Continually Refreſhed and *Kept by the Peace of God, that paſſes all Underſtanding.* He had *no Anxious Thoughts* concerning his *Intereſt* in the *Better State*, or *any Fears* concerning *his Title* to *Glory*; as I have been Aſſured from Himſelf more than once, even by Word and Writing. Take ſome of his own Words in a Letter ſent me a little while ſince: — 'Through 'the Riches of free Grace (to the 'abundant Glory of free Grace be 'it ſpoken), *I have Enjoyed* a '*Full Uninterrupted Satisfaction* 'concerning *My Intereſt in*

'*Christ* from my *Youth up*, tho'
'perhaps under as great Fail-
'ings, as ever any Child of God
'was Guilty of. This being
'my Case, I have sometimes
'Wonder'd, when I have read,
'that such Holy, Heavenly Per-
'sons, as Mr. *Henery*, Mr. *Stock-*
'*ton*, and others (in Comparison
'of whom I am but a Shrub in
'All Respects,) have been Trou-
'bled with Doubts concerning
'their Spiritual Estate: And yet
'such is the wretched Sluggish-
'ness of my Heart, that I can't
'be so Duly Affected with such
'an Invaluable Singular Mercy
'and Priviledge, as I should. I
'can't, as I would be glad to do
'it, Love God, Delight in Him,
'and Desire to Depart and be
'with Christ, tho' *I Know*,
'*When I Depart, I shall be with*
Him.

'*Him.* This is more, than, I 'think, I ever ſaid to any one 'before: but as you have Com-'municated your Experiences 'to me, *&c.* — ſo I tell you 'Mine, that you may Rejoice 'with me, and Help me by 'your Prayers to Walk worthy 'of it. To the like Purport with this above, he was pleaſed to Unboſom Himſelf to me at my own Houſe in moſt Endearing Perſonal Diſcourſe, ſince the ſaid Letter. Here might it not very Well be ask'd, *What* that can be, but *Serpentine Enmity*, which can *Engage* any Men *Againſt Such*, as 'This Eminent 'Perſon was; or, Who, but thoſe 'that Know them not, would, 'at a *Cheap Rate*, *Loſe* the Utmoſt '*Benefit* of *Many Great Lights* ſet 'up by God among Us, Men, 'who, both by their *Holy Lives*,

'and *Great Abilities*, have *Adorn'd* 'the *Doctrine of God our Saviour*, and 'been *Bulwarks* againſt *Atheiſm* and '*Antichriſtianiſm*, as the Pen of a very Reverend Brother (a Learned Doctor of our Eſtabliſhed Church) has Expreſt it. Nay, would it not be a *Mighty Strengthening* to the *Proteſtant Intereſt*, and *much Better* with the Church of *England*, than now it is, to have *ſuch*, upon Catholick Terms, Received into Her Boſom (as writes another Worthy Conformiſt Divine)? O may *Sovereign Grace* yet *look* on *Us* with *Pity*, and *Pardon*, and timely *Heal Us* by an *Happy Union*!

To draw to a Cloſe, God, in Mercy to His Church, Fed the Lamp of This his Servant's Life with Much and very Clear Oyl: For He was in his *75th Year*; and not-

notwithſtanding this his *Great Age*, yet (thro' Divine Unuſual Indulgence) His *Strength* [of Body] was not *Sorrow and Labour*, neither were the *Abilities* of his *Mind Abated* viſibly. And ſo, conſidering his Continued Healthfulneſs and Uninterrupted Fruitfulneſs to the Laſt, we may truly ſay, in reference to his Death, That (*a*) He is *come* to his *Grave in a Full Age, like as a Shock of Corn cometh in, in his Seaſon.* He had St. *Auſtin*'s *Wiſh*, which was, That, when Chriſt ſhould come to Call him Hence by Death, He might Find him *aut Precantem, aut Prædicantem*, [either *Praying* or *Preaching*]; For the *Diſabling Arreſt* of the *Pale Meſſenger* found him at his *Publick Work*, even at *Prayer*, in *God's Houſe.* And (*b*) *Bleſſed* (ſaith our Saviour) *is that Ser-*

(*a*) Job 5, 26. (*b*) Luke 12. 43.

vant, whom his Lord, when he cometh, ſhall find ſo doing. From *Praying* for his People here *below*, he was Call'd to Everlaſting *Praiſe above.*

Thus, to the (*a*) Glory of God's Grace, and for (*b*) your Imitation and Encouragement, I have drawn a few *Lineaments* of the *Renewed Image* of *God* on *This* his Eminent *Servant.* And, O, may a more lively Image of the aforeſaid Graces of the Divine Spirit in Him Survive, with Luſtre, in Your, his Children's, People's, and Friend's Lives!

Do You, his People, (*c*) *Remember* This your Guide, *who has*

(*a*) Τῶν ἀρεσκῶ ἐπαινῶν, Θεῷ ἐπαινέσομαι, παρ' ᾧ τοῖς ἀνθρώποις ἡ ἀρεσκή. Greg. Naz. (*b*) Noſtrâ intereſt, non ipſorum, *&c.* [Bern.] *'Tis* our Intereſt, *not* Theirs, *to Praiſe the Dead Saints,* ſince by *their Examples* we are *animated* to *Holy Living,* &c. (*c*) Heb. 13. 7.

had

had the Rule over you, who has ſpoken unto you the Word of God, whoſe Faith Follow, [by continuing Stedfaſt in the Profeſſion and Practiſe of that Truth, which he Taught you by his Doctrine, and in his Life], and duly *Conſider* [what was] the [main] *End of his Converſation* [of all his Doctrine and Life]. For *Jeſus Chriſt,* [and his Goſpel is and will be ſtill] *the ſame yeſterday* [to thoſe that are gone], *and to day* [to you], *and for ever* [to all Ages], how much ſoever corrupt Libertines may cry up another Faith, or a New Doctrine. He (*a*) *Watched for your Souls, as one that muſt Give an Account*; [ſee therefore] *that he may do it with Joy* [for your Profiting] *and not with Grief* [for your Contempt or Forgetfulneſs]. How may

(*a*) Heb. 13. 17.

one

one every where among you hear deſervedly great Commendations of the Worthy Paſtor you have now loſt! But I pray, do not *Praiſe Him* (*a*) Only with your *Tongues*, but alſo, and eſpecially, with the *durable Language* of your *Converſations*. The holy Fruitfulneſs of a People being a Preacher's Great Teſtimonial, look ſo to your Walking, as you may be *manifeſtly Declared to be* [as it were] *Chriſt's own* (*b*) *Epiſtle* [by this his Servant's Miniſtry] *written not with Ink, but with the* [quickening] *Spirit of the Living God.* So will you be His (*c*) *Joy or Crown of Rejoicing and Glory in the Preſence of our Lord Jeſus Chriſt at his Coming* [when he ſhall

(*a*) Οὐκοῦν περισσότερος ἂν εἴη τῷ λόγου, ὁ διὰ τῆς ἔργων πληρέμενος ἔπαινος. Τοῦτο δέ ἐστι τί; τὸ διὰ τὴν μνήμης ἐκείνης τὸν βίον ἡμῖν γενέσθαι τὴν συνηθείας βελτίονα. Gregor. Nyſſen. *in Laud. Fratr.* Baſil. *p.* 929. *Edit.* Pariſ.
(*b*) 2 Cor. 3. 3. Ἐπιστολὴ ἐμψυχον, Theodor. *in loc.*
(*c*) 1 Theſ. 2. 19, 20.

be-

behold you Owned of Him, and made Happy by Him]. And,

As for You, the *Children* of ſo Excellent a Father (to whom his Memory muſt be ever very Dear and Precious), I hope you'll *never Forget* the good *Inſtructions*, the tender *Love*, and encouraging *Life* of ſuch a *Parent*. Give me leave to be your Remembrancer, How we are not only to *Hearken* to the *Counſels*, and to *Follow* the pious *Examples* of our *Parents* in the *Great Duties* of *Religion*; but, our *Obligation* alſo to *Obedience* and *Imitation* herein is moſt *Indiſpenſable*, and a *Part* of the Great *Honour* we *Owe* unto them, when they are *Dead*. Beſides, How many *Promiſes*, and *Prayers* are You *Heirs* unto, by being *Directly Deſcended*

ſcended from (*a*) *Four Great, Faithful,* and eminently Uſeful *Miniſters* of *Chriſt*! And, accordingly, How Greatly does it *Concern You* (as in no wiſe to Degenerate from their Principles, or Practiſes, ſo) to *Bear up* the Venerable *Name*, that Exemplary *Religion* has *Honoured your Family* with for ſeveral Generations! O let *Nothing*, that was *Exemplary* in your holy Father, be *Put* into his *Grave*, and be *Buried* with Him. Let the Commended, and Rewarded *Obedience* of the *Rechabites* be a Provocation unto You: For they Punctually Obſerving the Precepts of their Father, tho' but in a Thing Indifferent, a Mode of Living, to which they

(*a*) *Your Father Mr.* Samuel, *Son of Mr.* Samuel *the* Biographer, *whoſe Father was Mr.* Hugh Clark, *and* Wife's *Father Mr.* Overton, (*a very Humble and Godly Miniſter, as the Excellent Mr.* Baxter *Records Him.*)

were

were not ſtrictly Obliged, got a *Remarkable* (*a*) *Bleſſing* from God on *their Family*. Labour ſo to Follow the Commands and Pattern both of your Creator and Progenitors, as you may, with (*b*) *Eliakim*, be as *a Throne of Glory to your Father's Houſe*.

Now, on the Whole, what Cauſe have We to *Mix* our *Sorrows* for our Departed Brother with the *Joys* of Faith for *His Felicity*! He is, no doubt, ſafely *Arrived* at the *Port* of *Reſt* (mention'd in our Text), and got into the *Land* of *Peace*, where no Satanical Malice, Rage, or Faction ever come, but all Enemies, Dangers and Evils are utterly Excluded. A very *Happy Exchange* indeed is that which *He* has made by Leaving Us,

(*a*) Jer. 35. 18, 19. (*b*) Iſa. 22. 23.

and Going from a Wretchedly Darken'd, Diſeaſed, Diſtreſſed, God-hating World, unto a *State of Perfect Light, Life*, and *Love*: So that *we ought*, as true Believers, to *Rejoice with Him* in his now-attained Unſpeakable Joy and Bliſs. To Allude to our *Saviour*'s Words, (*a*) *If we Loved him* aright, we would *look on* his *Removal* hence with *Joy*; *becauſe he is Gone to his Father*, the Preſence of whoſe Glory is his Inconceiveable Advantage, and Infinitely Preferrable to this Baſe Wicked World. But yet, ſince *His Gain* is *Your Loſs* and *Peril*; ſeeing You are *left* in *Storms*, and have a *Pilot leſs* to Guide You; have *Enemies* at the Gate, and want a *Watchman*; have a *Threat'ning God* to deal with, and want a *Moſes*, in *Him*, to ſtand

(*a*) John 14. 28.

in

in the Gap; *Weep* for *your Selves*, for the *Churches Loſs*, and for the *Tokens* of *God's Anger*; and ſo ſeriouſly Study the Gracious Improvement of this Mournful Diſpenſation, that the Lord may (*a*) Bind up where He has Smitten, and Heal where He has Torn.

I Conclude, heartily Begging of the Lord for You, and my ſelf, a more Abundant Communication of His Peculiar Grace, for the effectual Drawing up our Hearts duly to Him, and the making us fully Ready againſt His Laſt Call, that, when our Bodies alſo ſhall be laid in the Duſt, our Souls may be Gathered, with This His faithful Servants, (*b*) *to an Innumerable Company of Angels, to*

(*a*) Hoſ. 6. 1. (*b*) Heb. 12. 22, 23.

the

the General Assembly, and Church of the First-born, which are enrolled in Heaven, and to God the Judge of all, and to the Spirits of Just Men made Perfect. **Amen, and Amen.**

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